

Numbers

Introduction – I, II, III, IV

By Shomit Sirohi

Introduction
Anindya Bhattacharya

In pure sets, within which a generic sub-set forms surreal groups and extensions into four or more parallel infinite and eventual-type infinite sets then is shifted as parallax to infinite infinities in Sirohi which then is at one level, at a higher and then re-arranged with temporality what is actually an objective process as well in historical Carr ways, which then is the order of existence and its Act as Event which is daily events –

This produces the Hegelian dialectical events of daily life as infinite and types of worlds of numbers – a infinite phone call is a lesser finite sentence which has an infinite event in it, this mysticism then is translational processes of the world of numbers and letters in Quran.

I mean compare a simple structure to a complex structure and advance the complex structure to the subjective type of formalism of simple event structure to the subjective type complex formalism of even psychoanalytic poetic type which then is one structure and another comparative structure in Badiou and Sirohi which is then general mathematics combined with parallel sets of mathematics – it means infinite and infinite processes of numbers which are also set theories of the infinite.

I mean imagine the general sheaf, actual structure to be complex and higher, lower, spliced and antagonistic, even violent which is then a Jewish Kabbalism of a number of things which is higher, middle and lower Platonism of sex, daily life and infinite liberation of people but by sex and daily life, which has events in every sense even here –

The discussion on Einstein as in fact a time=space relativity theory which is simple – and in this work Numbers, the discussion on advanced sets as simple world of numbers which though is either the ZFC of simple Cohen-Cantor formalism of set and extension into four types which is one formalism – or the Cohen-Bhattacharya-Sirohi formalism of every aspect of the subjective life typology being a element of dialectical discourse which then is a number of discourses traversed by this book.

Number and phones which then is voice and phone about number – imagine a poet talking on the phone about number in Spanish – this then is one simple infinite event – and this means we are traversed by infinity in only surreal number general ontology with lesser events of organised subject – the Platinov which organizes the Trotskyist militant politics as real praxis model in Sirohi.

I. Numbers in Sets already Explained

Numbers are collected in sets, sets have parallel worlds of infinity, and Cantor produced one infinite, while others produced higher infinities and smaller infinities even infinitesimal infinities which then is a multiplicity of ones, and counts as one, because in fact surreal numbers prove that the well-structured bound up one, or set is not well-

ordered, but in fact ZFC is a system with choices which also means one lined, or basic in model.

II. In Philosophy – Sirohi opposed to Badiou

Badiou argues that the infinite multiplicity of numbers in its well-ordered-less-ness is the inconsistent multiple which then is pure abstract indetermination, or surreal mark of void which then organizes the situation as infinite and state-power set to be subtracted from in the Event that happens in a situation which then is a generic sub-set of appearances, even being and appearance, something then like topoi, category theory and surreal numbers joined to a general mathematical envelope (categories of sets as classification) within which there is a general world and situation which is the situation of a surreal number group of in fact events whose organisation and political structure of in fact truth-procedure is subjective and generic sub-set and forcing on the event which is in turn a pass in impasse of the proof theorem producing in fact a parallel infinite or sub-set called infinite, which is the infinite sets, sciences and even finite-infinite in Hegel converted to true infinite in quantitative progress as virtual or real practice which means in fact Lenin, Mao and formalization of politics produces a quantitative infinite process of proof.

So in fact – general sheaf, and inside it surreal numbers, which are formal situations, and negations towards points, point-worlds which are surreal and this then becomes formalisms of events which are subtracted from the general ontology of mathematics towards its Lacanian sub-situation, the poetic amorous situation or Mai 68 type politics and creation in art and proof in sciences. So the Heideggerean poem within the Althusser-Sartre situation.

Meillassoux then argues that in fact the Event has a prior history which then is in One Day which is site of an Event which produces a small history which works towards the Resurrection of its subject which is finally the character of inter-monadicity in events as compossible in a history of eternal didactics of truth which then measures the future as opened up by an Event-forcing proof which is a collective work of human liberation and so as Mallarmé's choice of number and poem, abolishing necessary attitudes of anti-science, Sirohi proves with this contingency as proven in advance by a law called in fact Event, fidelity and truth, of a subject or collective body of formal truth.

III. Sirohi – Its parallel world

In fact numbers, their genealogy is a world of numbers which has a world of names which then is Diamechal number theory proof which talks about a small surreal set bound up by large cardinal and ordinary ordinal structures of meta-linguistic classes of well-ordered sets broken by less-ness of an order, and this becomes types of numerical series which are lesser pure infinite part of two orders, lesser and higher but based on the infinite which is even higher as cardinality, which is organised and lesser organised – which relates to the Sirohian number process of a man who is just a daily militant who then professes a love for incontinence and walks into a place which then is the generic description of this Christ-Paul love for a simple daily life and work among the people which though is traversing the infinite liberation of all by a subject.

All existential numbers then are formalized in a subject and his dialectical negations, towards a process in existence which traverses the human liberation cause but also adds a negation, the infinite amorous set, which is then also film criticism which though is bound up with existence, which marks the film as a real act or Act which then is a real talking of the film, which is how infinite cinema events are produced by the criticism or critique of the infinite in Badiou as only, towards finite and lesser infinite productions like a small book written on Numbers. This then is the surreal production of small notes by Althusser which is higher in esteem, than the whole history of philosophy which then is an Event, and events happen daily – like working on a computer science work as in

fact liberation as all and one. The daily process of the infinite as opposed to its exceptional work of liberated zones and subjective forcing towards one series, the only infinite and so decidedly Cantorian, as opposed to parallel infinities which are parallel types of processes and sets within, between and against the simple infinite or complex and thematic like jazz which keeps ordering and re-ordering the infinite in parallelism to life which is just the process of formal life, and its infinite infinities.

IV. Slavoj Žižek would argue on Sirohi or Badiou

In fact either as Anindya Bhattacharya argues the general as mathematics in generic sense or in the surreal number sense is Badiou, the political subject or Sirohi the poetic subject which then means the following mathematical worlds of the two compared –

General Mathematical Ontology – being-there and appearance of existence in a world which is scientific events and inventions all surrounding the process of a subjective existence.	Sirohi	Surreal numbers as Events – a small work in a drawer is an Infinite event.	Surreal theories of politics – that a image in a painting leads to a mass insurrection – reading in line with dialectical materialism – the theory of a subjective engagement with artistic works as mathematical.
Within general ontology, a surreal ontology which is simply the existence as subordinated to the higher subject of Evental order.	Badiou	Mathematics as Evental process of the formal truths and Plato multiple of truths, like a truth-Event – a singular event only and rarely, like a revolution and just that, all daily affairs in politics are simply criticized for their importance for a truth called Maoism.	Strict formalization of a subject of politics, subtracted from the capitalist world and economics, and servicing of Goods.
Repetition and difference – simple or complex.	Sirohi	Surreal number theory which then is complex articulation of difference and repetition, even its inversion in the process of history and subjective process – events	Other mathematical models made complex like an anti-graph – the complex twisting and torsioning of the whole process by the Prophetic leader.

		are happening on the cinema subject today, or literature tomorrow.	
Deleuze's difference and repetition, logic of sense - a production of immanence and ontology, that every thing is an event, even a singular number series in small relevance is a high series of images in time and movement which is cinema as Event and politics just that.	Sirohi further	Surrealism in logic of sense being talked about on radio, this then is a simple event of truth for Cuban revolution.	Mathematical models of subject and truth which are either one arc or complex arcs and interventions which then is the temporal synthesis of Being and Being-there as surreal Truth-Event of the number series and its progress producing a ruptural new series - all processes of numbers intersected in a small incident or large - depends on the precise forcing and declination - proof of the revolution being based on mathematical modelling.